1:Radin E-5 (1908-1913) 1923
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JASPER BLOWSNAKE

[Facing p. 66 (c)]

1:Radin E-5 (1908-1913) 1923
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JOHN FISHER

[Facing p. 66 (b)]

1:Radin E-5 (1908-1913) 1923
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a. JOHN FIREMAN
(Front view)

b. JOHN FIREMAN
(Profile view)

142
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c. WHITEBREAST

d. JOHN RAYMOND

[Facing p. 66 (F)]

l:Radin E-5 (1908-1913) 1923
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a. YOUNG WINNEBAGO WOMAN AND DAUGHTER

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b. OLD WINNEBAGO AND DAUGHTER

[Facing p. 66 (6)]

1:Radin E-5 (1908-1913) 1923
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a. GRAY HAIR

b. RED WING

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c. JAMES RICEHILL

d. ALBERT HENSLEY (Front view)

WINNEBAGO TYPES

[Facing p.66 (H)]

[517]

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1:Radin E-5 (1908-1913) 1923
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[Facing p. 104 (6)]

a. THOMAS MALLORY

b. WINNEBAGO IN FULL DRESS

a. WINNEBAGO WOMEN, SHOWING MODERN DRESS

b. WINNEBAGO WOMEN IN OLD-STYLE SILK APPLIQUÉ DRESSES

[Facing p. 104(c)]

1:Radin E-5 (1908-1913) 1923
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1:Radin E-5 (1908-1913) 1923
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a. YOUNG BOY IN FULL WARRIOR'S COSTUME

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b. YOUNG CHILD IN MODERN DRESS

[facing p. 104 GJ]

1:Radin E-5 (1908-1913) 1923
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a. GROUP OF WINNEBAGO IN OLD-STYLE COSTUMES

b. WINNEBAGO FAMILY

[Facing p. 108 (A)]

1:Radin E-5 (1908-1913) 1923
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Method of wearing the hair.—In former times the men wore their hair in two long braids, although some seem to have affected the Sauk and Fox roach. The scalp along the parting of the hair was always painted, the color varying with individuals. There is no indication of any distinctions in the method of wearing the hair among the various clans as found among the Osage. 302 [177]

A variety of coiffures exist among the Winnebago women at the present day and the assumption that these are all recent is unwarranted. It seems probable that in the old days the hair was usually worn in one braid, which on festive occasions was inclosed in a case. This consisted of two parts a rectangular piece of broadcloth beaded, and long strips of beaded work (pl. 28).

Earrings and bracelets. At the present time earrings are fashioned either of 10-cent pieces strung together or of various ornaments of German silver. Strings of beads also are worn occasionally. Bracelets now are made generally of German silver, while in former times beaded or quillwork buckskin was used. 301 [178]

Arm bands and necklaces.—Arm bands are made either of German silver or beaded work. The necklaces consist of long strings of various articles, as modern wampum, seeds, and elk teeth.

Belts, as well as cross belts, are now either beaded or woven, but formerly they were always woven from buffalo hair. Shell gorgets are generally of the type shown in plates 22, 24, 26, *b*. Tight collars are now made of beaded work. Bandoliers consist of long sashes with bags attached; both sash and bag are always gorgeously beaded. The bandoliers are worn in three ways, with the bag hanging on the right side, on the left side, or in front. Often the same individual wears two or three bandoliers. Garters are now made of beaded work; formerly these were generally made of the skins of various animals, preferably the polecat (pls. 27, 28, 29, 30, *b*). 293

Headdress and taildress.—The Winnebago headdress has been well described by Skinner (op. cit., p. 293), as follows: 301 237

> The typical headdress is a roach or comb-like ornament woven from deer's hair and generally dyed red. A carved bone, somewhat like an elongate isosceles triangle in shape, spread out this roach and was attached near the front to another tubular bone in which an eagle feather was inserted. Often the latter was ornamented with dyed horse hair and rattlesnake rattles. . . . The whole was fastened on the crown of the head slightly back of the forehead. It was usually pinned to the hair, the scalplock serving to hold it on.

A taildress, consisting of the tail of some animal, was worn only at certain dances, particularly the Herucka.

Hunting

In their original habitat hunting was the most important means of subsistence of the Winnebago. Practically all game available was 224

1:Radin E-5 (1908-1913) 1923
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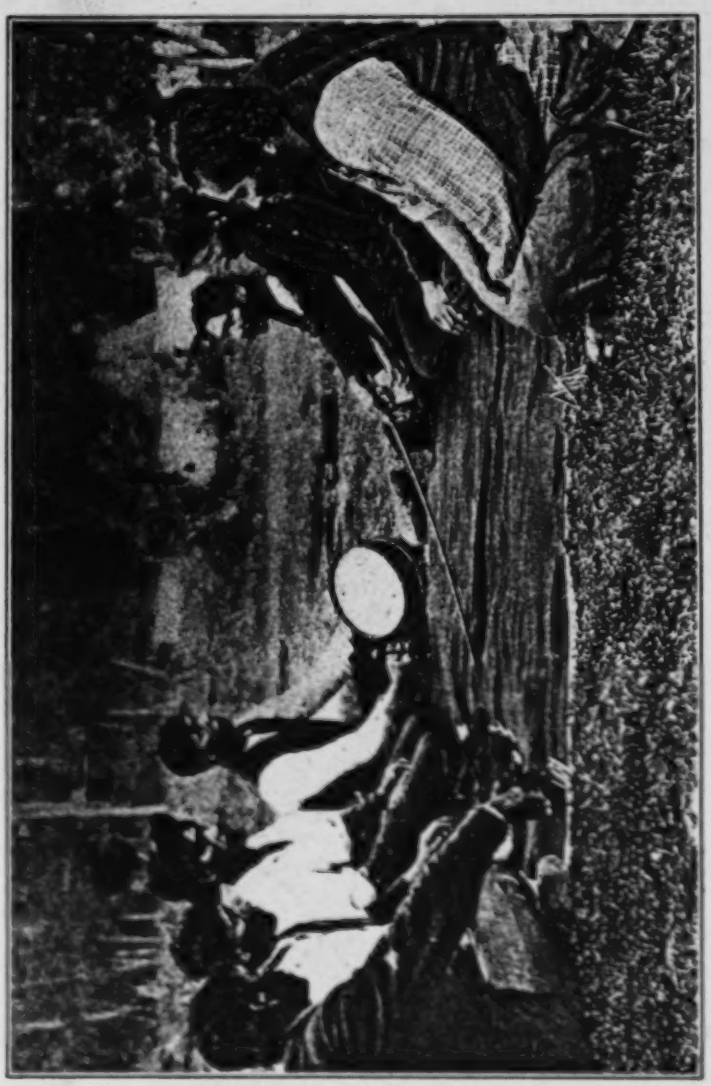

THIRTY-SEVENTH ANNUAL REPORT PLATE 39

BUREAU OF AMERICAN ETHNOLOGY

MOCCASIN GAME

[Facing p. 122 (A)]

1:Radin E-5 (1908-1913) 1923
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a. WINNEBAGO AND DAUGHTER

b. OLD WINNEBAGO WOMAN

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854
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c. WOMAN AND CHILD, SHOWING CRADLE-BOARD

d. WOMAN AND CHILD, SHOWING METHOD OF CARRYING INFANT

[Facing p. 126 (A)]

1:Radin E-5 (1908-1913) 1923
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765 mourner's hair, give him presents, and tell him that he is now free to cease mourning and to marry if he wishes.

In former times the period of mourning is supposed to have lasted four years.

● [302] When a person is in mourning he always cuts his hair short and does not comb his hair. In former times people often mutilated themselves by cutting off either entire fingers or finger joints.

[304] The overseer always takes all the belongings of the deceased, but he must give the latter's relatives an equal amount of new material.

Funeral Customs of the Thunderbird Clan

(FIRST VERSION)

764 184 614 Informant, member of the clan. When a member of the clan dies they send after a man of the Thunderbird clan who is to speak to the corpse, paint it, and give him a war club to take along with him (to the land of the spirits). Then they go after a man from the [615] lower phratry to bury him, for these clans (of the lower phratry) belong on earth and they have the right to dig into the ground and bury people.

When the one who is to be the general overseer arrives and arranges everything, he prepares the corpse, putting a sack of tobacco in one hand and a war club in the other. Then he paints him. He paints the forehead with a red and a black mark and paints the lower part of the face to the end of the nose with scattered dots. He paints the jaw red and he makes a red mark across the mouth and the throat. Then he speaks as follows:

You have departed at this (young) age. You have taken your relatives by surprise and have left them a long part of your life (i. e., you have lived but a small part of your apportioned share of years). As you go to spirit land, you will find on the [775 539] road many feathers, many good plants, and many good kinds of clay, scattered around, the blue clay, the red clay, and the white clay. You will also find the sweet-smelling plants and good life. For all these things do you ask. If anything comes across your path, throw it behind you without looking around. In four days you will do part and objects with which to mediate between us and the spirits will soon be furnished you. For four nights your people will tell you what to do and when they hear you singing on the road they will know that it is you. There (in spirit land) you will go to live and the songs that I will sing you will sing as you travel on your road.

Then he sings (the four clan songs).

When the gravediggers are finished they take the body and carry it to the grave, the mourners following. They take the body to the grave and there lower it.

Death and Funeral Customs of the Thunderbird Clan

(SECOND VERSION)

Informant, member of the clan. When a member of the Thunderbird clan dies, the clansmen discuss what is to be done for the spirit

1:Radin E-5 (1908-1913) 1923
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614 533 Associated with every clan was also four clan songs. These were supposed to be the four songs sung by the ancestors of each clan when they came to this earth. They were always sung on the death of an individual, and were supposed to serve as a mark of identification in the journey of the soul to the land of the spirits. The use of these songs was so intimately associated with death that when some [761] hardened offender, let us say, some individual who had killed a [627] member of the tribe and who refused to make atonement of any kind, was pursued, he defiantly sang his clan songs.

614 [302] As a last element in the clan complex may be mentioned the specific facial decorations existing in each clan.

We have now completed the discussion of clan organization. As we saw, it consisted of a large number of cultural elements of the most heterogeneous historical origin. So many indications are there, indeed, of interpretations, reinterpretations, and secondary association that it is impossible to form any correct idea of what is historically primary, except the self-evident fact that it had grown around a strong social-political unit.

INFLUENCE OF THE CLAN UPON CEREMONIAL ORGANIZATION

614 575 Perhaps the most characteristic trait of Winnebago culture is the existence of two strong socialized units, that of the clan and that of the secret society. Historically both are old, and even if we are of the opinion that the clan is historically younger, the political unit upon which it is superimposed is probably an ultimate historical fact. From the earliest times one would have supposed reciprocal influences to have occurred repeatedly. The nature of these influences, in so far as they are not conditioned by chance, would depend upon the respective center of gravity in either unit. It is evident that for the clan the organization was of paramount importance, and that the addition of cultural associations probably tended to strengthen its stability in this respect. On the other hand, the absence of political or governmental functions in the religious societies, and the clustering of the most multitudinous religious and shamanistic ideas within them, rendered the emotional unit of the latter the center from which influences would radiate. At the same time, the ceremonial unit of organization seems to have been so firmly fixed that any influence of the clan unit of organization upon it does not seem likely. As a matter of fact, in the typical schematic, religious society like the Medicine Dance, the Grizzly-Bear Dance, and Night-Spirit Dance, no influence is perceptible. However, these religious societies may be regarded as presenting no possible points of contact. Where, however, the bond of union is supernatural communication with a guardian spirit who subsequently became the clan animal, an obvious point of contact is given, and this brings to mind a very suggestive

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In this lodge they claimed that prisoners were 614
confined and certain tribal regalia deposited. The informants were 727
not, however, at all clear about these facts, some even denying that there was a Warrior lodge and insisting that prisoners were confined in the Bear or Soldier lodge.

According to one informant the Warrior and Bear clans could give 614
each other orders that had to be obeyed.

The members of the Warrior clan claimed that all the members of the clan were warriors and did not have to fast in order to obtain [785]
the right of starting out on a war party. This was vigorously denied by the members of the other clans, who referred to this claim with derision. There seems, however, to be no reason for questioning the fact that the clan had a special lodge and that it was intimately connected with war functions. Exactly what these were it is quite impossible to state, as they have not been exercised for a very long time.

The first two clan songs are given on page 220. The clan facial decoration, used only at burial, and which were supposed to be [302]
marks of recognition in the spirit land, are as follows: A red line alternating with a black and another red line across the forehead, and a red line around the mouth. One informant claimed that only the three marks on the forehead were necessary, and that in times of war blood was used for the red marks (pl. 46).

According to an informant of the Thunderbird clan, the Warrior clan functions were as follows:

The Warrior clan's position in the tribe is that of general warrior. He can kill an enemy at any time without breaking any of the rules of the tribe. Every other clansman who wishes to go on the warpath must fast and be blessed by the spirits [721]
with specific blessings before he can do this.

There may have been a special feast associated with the Warrior clan, but the author never heard of it. The clan possessed a number [778]
of war bundles.

ORIGIN MYTH

(TOLD BY A MEMBER OF THE CLAN)

In the beginning, Earthmaker made four men. Then he sent 614
them to the earth. Within Lake, there, they landed and they alit 539
on the branch of a tree. There were four branches and each one alit 776
on one branch. And then on the earth they jumped and started walking toward the east. There they erected a camping place. There they started the fire. It was the principal fire. Then they started to look for food, but they were unable to find any. So the second brother was sent, but he was not able to get any animal, but he brought a man. Because he brought it, for that reason, the first male child we have shall be called *He-who-eats-humans*. Then the second one, him whom they called the warrior, was sent. Thus it

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Facial paintings of these two clans, it is claimed, were the same as those for the Thunderbird clan (pl. 46). This was denied by others.

According to one informant the Pigeon clan was borrowed from another tribe.

CLAN NAMES

WAŊIŊE' HIK'IK'A'RAIJEŊA (THE BIRD CLAN)[9]

Ahugidjinewings.....Young bird that sheds its first feathers as it flaps its wings.
Ahugip'arawings.....Spreads her wings (said of a young bird just learning to fly).
Ajumanip'aga.....He who hits the ground with his wings (refers to a cloud).
Ahup'ahiga.....Sharp wing (said of a thundercloud).
Ahuŋeewings.....Transparently clear wings.[10]
Ahuru-aŋga.....He who raises his wings (i. e., the wings of a cloud).
Ahuuk'a.....Strikes his wings.[11]
Ahuweetega.....Long wings (as a far-extended cloud, clouds being the plumage of the thunderbirds).
Ahuŋgwings.....White wing.
Ahutewings.....Green wing.
Ahuururewings.....Slow wing.
Adedjirohiga.....He who sets the prairie grass on fire suddenly (i. e., the lightning).
C'edjega.....He who kindles the (fire?).[12]
Hadjare.....She who has been seen.
Hadjatewatiwings.....Difficult to be seen.
Ha"p' hik'inohiga.....He who misses the day.
Ha"p'ok' guwings.....Owl returning hither.
Ha"ptcek'a.....New day.
Hecija Kurenuljaŋga.....Hawk-face.
Hitcexcepewings.....Eagle woman.
Hitcuxcelewiŋga.....Black eagle.
Hitcuxceptcega.....Green hawk.
Hiwetcega.....Green tail.
Hiwitcajaŋkega.....Forked-tailed hawk.
Hoha"p'ŋga.....Returning light.
Hoha"tomaniwiŋga.....Walks in the light.
Hoha"pdjik'ega.....Light that comes hither regularly.
Hoha"pdjikeriga.....Light flashes suddenly.

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[9] The following list of names is based partly upon the manuscripts of Winnebago personal names prepared by the late Mr. J. O. Dorsey, and now in the possession of the Bureau of American Ethnology. This list has been revised and the phonetics of the Winnebago names corrected and transcribed by the author, but the English renderings of the names have been left as Mr. Dorsey obtained them, as the author obtained practically the same translations. Many of the names were obtained independently by the author. Dorsey's list is Rite' the amalgamation of two lists, that obtained by Dr. Foster and his own. He subsequently revised Foster's list, but to those names of the latter's list for which he could not obtain any translation he appended Foster's initials.

[10] Dorsey has "thin" wings, adding "as is a transparent fleecy cloud." However, the word *pere*, which is the full form for *pe*, means "clear," as is generally used in describing water in a brook. The interpretation of this and many other names referring to clouds necessarily and not to the simple characteristics of the wings of the thunderbirds, is not obtained frequently to-day, but there seems to be no reason for believing that it was not customary a generation or two ago. For a discussion of the meaning of the names in general see the introduction to the section on social organization.

[11] Dorsey's rendering "stiff wings" is most certainly incorrect.

[12] Foster translates "misty" and Dorsey "smoke," but *ce* means to kindle a fire, literally to cause the blue flame that appears just as the flame start up.

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the council lodge. According to another informant, the Bear clan is the Deer's friend, and therefore they bury one another.

Burial, as was the case for all members of the lower phratry, was in the ground. Opinions varied as to what clan was supposed to bury a Bear man, some people claiming that it would have to belong to the upper phratry, others that it was incumbent upon the Wolf clan. It seems that the latter custom is the one followed at the present time and one which is considered old, to judge from the account of an actual funeral (cf. p. 148). The body was always buried with a miniature Bear clan war bundle. According to one informant, a bow and arrows were occasionally placed in the hands of the corpse, in addition to some tobacco. According to another informant, the facial marks were charcoal across the forehead and red marks under the lips in direct imitation of the bear.

The facial decoration for the corpse consisted of two parallel marks across the forehead, the upper one red and the lower one black, and the painting of the entire chin red (pl. 46). The red paint on the chin was interpreted as a smile, for the Bear clansmen were supposed to greet death with a smile, as they were returning to their clan ancestors. The statement was also made that Bear clansmen should not mourn the death of any of their comrades.

There is a specific Bear clan feast at which no one is permitted to laugh or talk, nor is anyone allowed to make any noise while drinking soup. The feasters must eat with their left hand.

One of the most interesting of the ceremonies associated with the Bear clan is the so-called bear or soldier dance (*manu°pe wuci*). It was described to the author as follows:

> When sickness comes upon a Winnebago village the people go to the chief and say "Sickness has come upon us, O chief! See that your soldiers arise!" And the chief goes to the lodge of the leading Bear clansman and, offering him tobacco, speaks as follows: "My soldier, I am offering you tobacco, for my people have been smitten with disease." Then the latter rises and thanks him. He then informs all his clansmen and they give a feast. Then, of those participating, a number of males and females are selected, who on the next day, accompanied by the leader, go around the village four times. If a dog crosses their path, they kill it. After they have made the fourth circuit they enter the village from the east end. They thereupon visit the sick individuals one after another, dance in their presence, and lay their hands upon them. After they have visited all the sick they go to the chief's lodge, where a feast is spread for them by the chief's people. The next day all those who had been ill become well.

It is quite clear that this "healing" function of the clan is intimately associated with the powers supposed to be bestowed upon individuals by Bear spirits. In fact, we are really dealing with a society possessing the power of healing disease in which membership, however, is restricted to members of the Bear clan.

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614 [164] Members of the clan were buried by members of the Thunderbird clan.

[323 576] Water was sacred to the Water-spirits. It was considered an insult for a stranger to peep into a pail standing in one of their lodges. One informant explained the custom as follows:

"If one enters a Water-spirit clan lodge and looks into a pail and there should be no water in it, the person will turn away and this action of his will be construed as begging. It would be proper to take a drink of water if some were there."

[302] A round spot is painted with blue clay on the forehead of a Water-spirit man (pl. 46).

The Water-spirit feast is held in the fall and spring. Cracked or ground corn is used. Water-spirit people partake before anyone else at this feast.

ORIGIN MYTH

(TOLD BY A MEMBER OF THE CLAN)

614 539 776 In the beginning, when the clans began to form, the Bird clans came upon the earth first and alit upon an oak tree at Red Banks; and when they alit upon the oak tree they became human as we are now. Then the Water-spirit clan was to appear at Within Lake; and the waters began to whirl around in the lake and all the bad things that inhabited the waters began to appear. Just before the Water-spirits appeared some burned embers came up from the waters and the whirling became faster and deeper. As all the great things began to appear it always seemed as if the Water-spirits were the next to appear, but not until the last did they come up. Thereupon the waters began to quiet down. Then a white Water-spirit appeared with its horns curved toward each other, and when it came upon the earth it became human and walked. Then the other clans said, "Now, then, this is the chief. This is all that we have been waiting for. Now we shall divide ourselves" (into groups). Then they started for the lodge of the Thunderbird clan and entered it. There they named one another and divided one another into clans and there they counciled with one another.

CLAN NAMES

WAKTCEXI HIK'IN'ARAJUERA (WATER-SPIRIT CLAN)

614 551

Ho-edaja"jank'a	Shining horns.
Hona"pga	Two horns.
Hoc'i"winga	Handsome horn.
Honatcank'a	Five-horned.
Hodjopga	Four-horned.
Mank'a"cjuga	He who plants medicines.
Mank'a"hodja"pga	He who looks at medicines.
Ma"i"winip'i"winga	Good cold spring.

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867 782 276 Thus he made the tobacco so that humans may ask life with it, and he will grant them their desires. This is all."

CLAN NAMES

TCE HIN'IE'ARAIJERA (BUFFALO CLAN)

614 551
Morateqa.....He who travels the land.
Teaninaniwiga.....She who walks ahead.
Teeniqkiga.....Suckling buffalo calf.
Teega.....Buffalo.
Teep'anu"pga.....Two buffalo heads.
Teetca"iwiga.....First buffalo.
Teelojoniqk'a.....Buffalo yearling.
Teeloniqk'a.....Young buffalo bull.
Teewiqxedega.....Big female buffalo.
Wirukanaga.....He who is in control.
Hehekmaniga?.....Shaggy walker.
Teehatcwiga.....Buffalo hide blue.
Mangikuntega.....Shakes the earth by striking.
Teep'aga.....Buffalo head.
Manok'axuhiga.....Kicking up the earth.

THE DEER CLAN

INTRODUCTION

614 173 The first version of the origin myth of the Deer clan is in part like that of version 6 of the Bear clan origin myth and in part like that of version 1 of the Thunderbird origin myth. It is the only myth that shares with version 1 of the Thunderbird origin myth the account of the origin of death.

614 The Deer clan does not seem to have had any important functions, although in myth 1, it is stated that they claimed a "partial" chieftainship, whatever that may mean.

[577] It was considered an insult to tell a member of this clan that he resembled a deer.

[302] The facial painting is the same as that used for the Elk clan. (Pl. 46.)

[826 761] The Deer clan people tell one another not to sing their clan song very loudly, and also not to make any sudden movement of their limbs, for each movement might cause the death of a human being. For the same reason they are told not to weep too loudly, as each deer's limb is a symbol of one of the four directions. When, therefore, a Deer clansman moves a limb too hard when he is weeping over the decease of a member of his clan, he might be "putting some human being in the earth," and the wind would blow hard.

[552] The dog names obtained were *wankcigohoniga* and *na"natcgiega*.

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THUNDERBIRD CLAN

WARRIOR CLAN

EAGLE CLAN

BEAR CLAN

BEAR CLAN?

WOLF CLAN

BUFFALO CLAN

ELK AND DEER CLANS

WATERSPIRIT CLAN

FACIAL BURIAL MARKS

[Facing P. 248 (A)

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they gave one another. Thus they have the names *White-hair*, *Fast-one*, *Little-white-teeth*, *Diffident-one*, *Horn*, *Pronged-horn*, etc.; and for dogs they have names also. That is the way the deer people lived in the beginning at Red Banks, Within Lake. Bands of people gathered together there, and all the clans that exist now originated there.

539 776 614

SECOND VERSION (TOLD BY A MEMBER OF THE CLAN)

The Deer clan people came up at the beginning of the earth. Only one is spoken of as appearing at the beginning. He started forth but returned again that he might look for a companion. For that reason a name exists in the tribe, *He-who-comes-back*, and another is *He-who-appears-first*. After they had appeared on earth the deer blew on the original fire, which was only smoldering, and made it blaze up. For that reason they claim a partial chieftainship. The first one that appeared had a chief's medal around his neck.

[551]

CLAN SONG.

614 533

I use the cries of the four directions.
I use the cries of the four directions
I use the cries of the four directions.
I use the cries of the four directions.

CLAN NAMES

TCA HIE'IE'ARADJERA (DEER CLAN)

614 551

Tcaseph$\hat{u}$nk'a.....Black deer chief.
Wagizena"p$\acute{e}$i"gs.....Wears shells around neck.
Tcan$\hat{u}$nkca"p$\acute{e}$i"wings.....Deer vagina.
Mank'isagayepga.....Appears in the middle of earth
Tcatconiwings.....First deer woman.

The Elk Clan

INTRODUCTION

614

In the Elk clan origin myth we find the clear statement that Earth-maker created the ancestors of the clan, and that they were human beings. The myth resembles a village origin myth more than it does a clan origin myth.

[773 776]

The Elk clan seems to have had certain functions relative to the distribution of fire through the village and in camp. It was never a very large clan.

The Elk people claim half of the fire, and thus half of the chieftainship. They never hold fire toward any one.

[372] [622]

Elks are buried by the Snake, Water-spirit, and Eagle clans, although the first has the preference.

[764]

White clay is used in painting the dead.

According to another informant, the facial painting consisted of white and blue dots on the face (pl. 46).

[302]

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621 The leaders of the west and south bands receive each 3¼ yards
756 of calico and a fourth of the food.
431 The ancestor host receives various gifts of food and tobacco from the leaders of the other bands. He receives his payment from the candidate before the ceremony proper.

756 The candidate is present at the four nights' ceremony of the an-
796 cestor host's band, preliminary to the ceremony proper. At the latter ceremony he sits to the right of the ancestor host's band. He is not dressed in his new suit until after the secret ceremonies in the brush.

302 There are facial decorations distinctive of the different bands:
621 The host's band and the candidate paint a blue circle on each cheek, but its significance is unknown to the writer.

The regalia used are simple and few. They consist of eagle, hawk, squirrel, beaver, and otter-skin bags (pls. 51–53), a drum, gourd rattles, and invitation sticks. The otter-skin bags are always beaded and contain the sacred shell and various medicines. A few red feathers are always inserted in the mouth of the otter-skin bag. The gourds contain buckshot at the present time and are painted with blue finger marks.

Division of the ceremony.—The medicine dance is divided into five well-marked parts. The first part (I) consists of the two nights' preparation preceding the sending out of the invitation sticks. This takes place at the home of the ancestor host in the presence of the members of his band and the candidate. The second part (II) consists of the four nights' preparation preceding the sweat-lodge ritual. Each band has its own four nights' preparation, although that of the ancestor host begins before the others. The third part (III) consists of the rites held in a sweat lodge, specially constructed for this purpose near the medicine lodge, on the morning after the four nights' preparation. The participants are the ancestor host, the leaders of the east, west, north, and south bands, each with his two assistants, and the candidate. The fourth part (IV) consists of the ceremony proper, which in turn must be divided into the night ceremony (*a*) and the day ceremony (*b*). The fifth part (V) consists of the rites held in the brush, at which the secrets of the society are imparted to the candidate. Special guards are placed on all sides of the brush to prevent the intrusion of outsiders. The participants,
[625] besides the candidate, are the ancestor host, the leaders of the east and north bands, each with his two assistants, and all other individuals who have bought the privilege of attending. These ceremonies take place at dawn preceding the day ceremony.

Two feasts and one intermission interrupt the main ceremony. The feasts always take place at the end of the ritual of the east
[621] band—i. e., generally at noon and at midnight. The intermission

1:Radin E-5 (1908-1913) 1923
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That night we went to the place where the peyote meeting was to take place. They gave me a place to sit and treated me very kindly. "Well, he has come," they even said when I got there, "make a place for him." I thought they regarded me as a great man. John Rave, the leader, was to conduct the (ceremony). I ate five peyote. Then my brother-in-law and my sister came and gave themselves up. They asked me to stand there with them. I did not like it, but I did it nevertheless. "Why should I give myself up? I am not in earnest, and I intend to stop this as soon as I get back to Wisconsin. I am only doing this because they have given me presents," I thought. "I might just as well get up, since it doesn't mean anything to me." So I stood up. The leader began to talk and I (suddenly) began to feel sick. It got worse and worse and finally I lost consciousness entirely. When I recovered, I was lying flat on my back. Those with whom I had been standing were still standing there. I had (as a matter of fact) regained consciousness as soon as I fell down. I felt like leaving the place that night, but I did not do it. I was quite tired out. "Why have I done this?" I said to myself. "I promised (my sister) that I would not do it." So I thought and then I tried to leave, but I could not. I suffered intensely. At last daylight came upon me. Now I thought that they regarded me as one who had a trance and found out something.

Then we went home and they showed me a passage in the Bible where it said that it was a shame for any man to wear long hair. That is what it said, they told me. I looked at the passage. I was not a man learned in books, but I wanted to give the impression that I knew how to read, so I told them to cut my hair, for I wore it long at that time. After my hair was cut I took out a lot of medicine that I happened to have in my pockets. These were courting medicines. There were many small bundles of them. All these, together with my hair, I gave to my brother-in-law. Then I cried and my brother-in-law also cried. Then he thanked me. He told me that I understood and that I had done well. He told me that Earthmaker (God) alone was holy; that all the things (blessings and medicines) that I possessed were false; that I had been fooled by the bad spirit (devil). He told me that I had now freed myself from much of this (bad influence). My relatives expressed their thanks fervently.

On the fourth night they had another meeting and I went to it again. There I again ate (peyote). I enjoyed it and I sang along with them. I wanted to be able to sing immediately. Some young men were singing and I enjoyed it, so I prayed to Earthmaker, asking him to let me learn to sing right away. That was all I asked for. My brother-in-law was with me all the time. At that meeting all the things I had given my brother-in-law were burned up.

3:Michelson E-4 (no date)1935

NP12 Winnebago NP12

In each village, the two civil chiefs, appoint all the officers, deemed necessary, civil and military, who obey them implicitly. There are two ways of arriving at these high stations, by birth and by election. When the father dies, if he has a son, who has arrived at the age of manhood, and who bids fair to make a good chief—that is, if he possesses a good form, has good bodily powers and mental faculties—is brave, sedate, wise and prudent, he generally succeeds his father in the government, on his father's demise. If the chief, at his death, leave no son who is qualified for the high office of chief, but wills it to some other person, he succeeds to the government. If the chief has no son at his death, it is commonly the case, that his brother's son succeeds him. The line of succession may run out for want of a lawful heir, which is always supplied by an election. It may be changed too, where the heir is unqualified for the station. Great deference is always paid to the will of the dying chief, but every such case is always laid before a full national council, whose decision is final (p. 97).

A chief may be degraded from his rank for bad conduct. . . .

There is in every tribe, what answers to a standing army among us. The profession of arms holds out, to the great mass of the common people, the only road to the temple of fame. . . . The young man, who aspires to the honorable distinction of a "brave" or warrior, must exhibit such traits of character, as are deemed necessary for a soldier to possess, before he can be admitted into the army. When admitted, he wears on his head just as many feathers of the bald eagle, as he has slain human beings, and the size of the feathers indicate the size of his victims. . . . If the warrior has taken a captive, he has a human hand as large as life, painted either on his face, or on some part of his body, or on his blanket, some individuals have several such hands painted upon them (p. 98).[1]

At the head of the army, belonging to each tribe, there is a person who occupies the same station as a General does with us, and he appoints all the inferior officers. The chiefs when met in council, call into it, their warriors, with whom they consult, but frequently they are called to receive the orders, which are obeyed to the letter. This council call before them, persons who are interested in the trial . . . (pp. 98, 99).

If the Senate of the United States is the mildest, the most patriotic and wisest legislative assembly in the civilized world, as it truly is, the Winnebago council, is decidedly at the head of the savage world. . . . The great body of the people have very little influence, almost none, with this council, and they never appear before it unless they are summoned to attend it.—They have no voice in electing the chiefs and in fact no political influence. The civil chiefs and the chief warriors, have in their hands, the whole government of the community, and they govern as they please. Disobedience to the orders of the rulers is punished with death, though, like the British nation, the Indians are not savages enough to cut the traitor into quarters after hanging him until he is dead (pp. 99, 100).

The female part of it, exercised the same influence among the women, that the chiefs did among the men, and the presents they expected from us, had to be better, than those given to the common people. The daughter of a chief, never mar-

[1] Quite different from the data given by Radin, The Winnebago Tribe, pp. 161, 162.

Crashing Thunder

After a short time she came back all dressed up and
*159 584 301 ready. She had on a waist covered with silver buckles and a beautifully colored hair ornament; she wore many strings of beads around her neck and had bracelets around her wrists. Her fingers were covered with [242] [531] rings. She wore a pair of ornamented leggings and ornamented moccasins with wide flaps. In each ear she had about a half dozen ear-holes and they were full of small silver pieces made into ear ornaments.
● [309] She was painted, her cheeks red, and the parting of her hair red. She was all dressed up.

* 159 584 I came to her on horseback. Then we rode together. We were not going to return to the place from which I had started that night, because I had been previously asked to sing at a Medicine Feast at a place on our way home. On the way I therefore hid the girl near the place where the feast was to be given.

The girl had a red blanket, and I hid her under a small oak bush. Unfortunately it rained all that night and the next morning, and when, early in the morning, I went to where I had hidden the girl I found her still there, but soaked through and through from the rain. Her paint was smeared all over her face in such a way that she could hardly be recognized. When we arrived
* 159 585 home my grandfather's wife came out to meet us. She helped the girl down from the horse and took her into the lodge. Then we ate and when we were through the girl took off her clothing and gave it to my grandparents who in return gave her other clothing. After the girl had stayed there three nights she had her
• [841] menses and had to go to her special lodge and sleep there.

§20. *I Have a Fight*

Once we went out hunting game in the fall of the year. We used to sell the hindquarters and sometimes ship them as far as Chicago. We were of course only permitted to hunt for thirty days. The law was that if any one hunted longer than that he would be arrested. Yet in spite of all we hunted for a longer time because we felt that the law was meant only for the Whites. One day, however, in shipping deer away, we were detected. One of my brothers and myself were arrested, taken to court and convicted. We had to spend sixty days in jail. During my imprisonment I never had my hair cut and from that time on, I always wore it long. I told the people that a spirit called *Foolish-one*[24] had instructed me to do this and that he had blessed me. I also told my older brother, the one who was still living, to do the same thing and that if he, too, let his hair grow, *Foolish-one* would bless him with long life. From that time on I wore long hair.

After that I joined a show of the Whites. People liked me very much on account of my long hair and I was well paid. I kept on drinking all the time. I there learned to ride a bicycle and mount and ride wild

[24] The clown of Winnebago mythology. He is, however, regarded as having some of the characteristics of a spirit and, very occasionally, blessing an individual.

Crashing Thunder

*159 795 When John Rave had finished I ate five peyote. Then my brother-in-law and my sister came and gave themselves up. They asked me to stand there with them. I did not like it, but I did it nevertheless. "Why should I give myself up? I am not in earnest [597] and I intend to stop this as soon as I get back to Wisconsin. I am only doing this because they have given me presents," I thought. "I might as well get up, however, since it doesn't mean anything to me." So I stood up. The leader began to talk and I suddenly began to feel sick. It got worse and worse and finally I lost consciousness. When I came to, I found myself lying on my back. Those with whom I had been standing were still there. As a matter of fact, I had regained consciousness as soon as I fell down. I felt like leaving the place that night but I did not do it. I was quite tired out. "Why have I done this?" I said to myself. "I promised my sister that I would not do it." So I thought and I tried to leave but I couldn't. I suffered intensely. At last day dawned. Now I thought that they regarded me as one who had had a trance and had seen something.

Then we went home and they showed me a passage in the Bible where it said that it was a shame for any man to wear long hair. I looked at the passage. I was ● [302] not a man learned in books, but I wanted to give the [156] impression that I knew how to read so I told them to cut my hair. I was still wearing it long at the time. After my hair was cut I took out a lot of medicines, many small bundles of them. These and my shorn hair